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JOURNAL OF CALENDAR REFORM

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THE WORLD CALENDAR

Every Year the Same

JANUARY							APRIL							JULY							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	..	..	..	..	29	30	31	..	..	..	..	29	30	31	..	..	..	..	29	30	31	..	..	..	..

FEBRUARY							MAY							AUGUST							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	..	1	2	3	4	..	..	..	1	2	3	4	..	..	..	1	2	3	4	..	..	..	1	2	3	4
5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11	5	6	7	8	9	10	11
12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18	12	13	14	15	16	17	18
19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25	19	20	21	22	23	24	25
26	27	28	29	30	..	..	26	27	28	29	30	..	..	26	27	28	29	30	..	..	26	27	28	29	30	..	..

MARCH							JUNE							SEPTEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	..	..	1	2	..	..	..	..	..	1	2	..	..	..	..	1	2	..	..	..	..	..	..	1	2	..
3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9
10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16
17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23
24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30

YEAR-END DAY, December Y, follows December 30th every year
LEAP-YEAR DAY, June L, follows June 30th in leap years

The World Calendar regulates the twelve-month year. It is balanced in structure, perpetual in form.

Its twelve months are multiples of halves and quarters. The equal quarters consist of 3 months; the first month has 31 days; the remaining two have 30 days. These quarters also comprise 13 weeks or 91 days, of which 13 days are Sundays and 78 are weekdays. Each month has 26 weekdays.

In the perpetual calendar, Year Day, the odd 365th and last day of the year, is considered as an extra Saturday between December 30th and January 1st. The additional 366th day in leap years is considered as another extra Saturday between June 30th and July 1st and is called

Leap Day. These days are tabulated as December Y and June L respectively, by which method the 31-day months begin the quarters. It is recommended that these two stabilizing days be considered by the United States as holidays. January 1st, New Year's Day, falls on Sunday, and the working-week begins the following day.

The revised twelve-month year in its even quarters conforms to the seasons, recognizing natural laws. Comparisons are easily obtained; changes involved require a minimum of adjustment; expenses are not increased for business and the consumer; religious and secular holidays are stabilized, and the transition from the old to the new order is made easy by the retention of the twelve-month year.

"Our stability is but balance."—Robert Bridges.

SABBATARIAN CONSIDERATIONS

By HERBERT L. WILLETT, D.D.

Associate Editor of The Christian Century

As President of the Chicago Church Federation and Chicago representative of the Federal Council of Churches for many years, Prof. Willett has a wide influence among all churchmen. He was ordained in the Christian (Disciples) church in 1890, and has been active both in the ministry and in education. He retired as professor of Oriental languages at the University of Chicago in 1929. He is the author of many books and articles on religious subjects.

ONE of my readers in Daytona Beach, Fla., recently asked the following question: "Systematized business is rightly demanding an improved calendar. Should Christian leaders accept the judgment of big business that the best calendar is one that starts each new year on Sunday, but requires the substitution of eight-day weeks for one or two of the seven-day weeks each year, thereby breaking the continuity of the age-old seven-day week? Or should all Christians respect the religious convictions (right or wrong) of those who believe that a true Sabbath comes every seven days in unbroken continuity?"

The Sabbath, the seventh day of rest and religious observance, appears to have developed among the early Semites from the custom of celebrating monthly the day of the new moon and that of the full moon as festal occasions. At some period before the beginnings of Hebrew history the number seven, and the seven-day week based on the lunar month, came to be regarded as significant and sacred. When the priestly writer of the creation narrative recorded his version of the beginnings of life he put it in the form to which his people had grown accustomed, the work of a week with rest on the seventh day.

The Hebrews observed the week as the accepted norm of time, although it was not until later generations, and particularly after the great dispersion, that Sabbath observance was enforced with strictness. The Jews and the Jewish Christians inherited the Sabbath from the Hebrews, but the Christians of the non-Jewish group

soon placed the emphasis of their observance upon the first day of the week, in recognition of the resurrection of Jesus.

The fourth commandment enjoined the keeping of the Sabbath rather as honoring a day of rest and worship than as the designation of a particular day. It is difficult to conceive of weeks and designated days in the incalculable stretches of time from the beginnings of world-structure to the days of Hebrew history. The picture of a seven-day week and a day of rest given in the first chapter of Genesis must be regarded as the accepted pattern of time in the late days of the priestly writer rather than as a cosmic and divine scheme.

The two leading plans proposed for calendar reform suggest either a thirteen-month year, with twenty-eight days to each month, or a scheme of twelve months with equal quarters. In either case there would be intercalary days which would cause the Sunday of the revised arrangement to fall at times on other days of the week.

This is disapproved by some on the ground of the religious sanctity of the one day and the necessity of retaining its continuity. Evidently it is impossible to improve the present clumsy calendar without the use of intercalary days and interference with the continuity of Sunday. But Sunday would have its undisturbed and rightful place as the first day of each week, and most Christians would be satisfied to accept this arrangement. Stricter sabbatarians, like the Jews and the Seventh-Day Adventists, would still have the privilege they now possess of observing the day of their choice.

It is a matter of such worldwide importance that ultimately it will have to be decided by majority practice and adoption, with due regard always to minority sentiments. It is widely admitted at present that Easter should be stabilized, and the British parliament has before it a bill fixing Easter on the first Sunday after the second Saturday in April. When the calendar is reconstructed, this can be made a fixed and invariable date.



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